

of the past tense and the interrogative forms. I fancy the Manipuris themselves often confuse these forms, and it is extremely difficult in a practically unwritten language like Manipuri, to obtain accurate information on minute points of grammar.

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*The Bārah Bhūyas of Bengal.* No. II.—By DR. JAMES WISE.

It was remarked in a former paper\* that the European and Muhammadan historians are strangely silent regarding the government of Bengal between 1576 and 1593. That the country was ruled by twelve governors, called Bhūyas, the facts embodied in that paper satisfactorily proved, and on examining the writings of early European travellers and missionaries further particulars regarding these governors are obtained.

Jarric,† who derived his information from the Jesuit fathers, sent to Bengal in 1599 by the Archbishop of Goa, mentions that the “prefects” of the twelve kingdoms, governed by the king of the Pathans, united their forces, drove out the Mughuls, “et suum quisque tyrannice regnum invasit; adeo ut nulli hodie parent, aut tributum pendant. Non se tamen dixere reges, etsi regium splendorem praeferant, sed *Boiones*, quasi forsan Principes. Hisce tum Patanii, tum Bengalani indigenae parent: quorum tres ethnicae superstitiones servant, Chandecanus, Siripuranus, et Bacalanus; reliqui novem Mahometanes: etsi et rex Arracanus, quem Mogosiorum regem dicunt, partem Bengalae occupet.

D’Avity‡ copies this description of Bengal, but gives a few additional particulars of these twelve sovereigns, as he calls them. The most powerful, he informs us, were those of “Siripur et Chandecan, mais le Masandolin ou Maasudalin,” is the chief. This is evidently the primitive way of spelling Masnad-i-’Alī, the title of ’Isá Khán of Khizrpur.

One of the earliest travellers and writers on Bengal was Sébastien Manrique, a Spanish monk of the order of St. Augustin, who resided in India from 1628 to 1641. On his return he published his Itinerary,§ in which he states that the kingdoms of Bengal are divided into twelve provinces, to wit, “Bengal, Angelim, Ourixa, Jagarnatte, Chandecan, Medinipur, Catrabo, Bacala, Solimanvàs, Bulua, Daca, Ragamol.” The king of Bengal, he goes on to say, resided at Gaur. He maintained as vassals twelve chiefs in as many districts (en la doce provincias doce régulos sus

\* Journal, Asiatic Society of Bengal, Vol. XLIII, for 1874, Part I, p. 197.

† R. P. Petri Jarrici “Thesaurus rerum Indicarum”, Col. Agrippinae, Anno 1615.

‡ La Monde ou la description générale de ses quatre parties, &c., composé par Pierre D’Avity, Seigneur de Montmartin, à Paris, 1643, fol.

§ “Itinerario de las Misiones que hizo el Padre F. Sébastien Manrique,” en Roma, 1649.

Vasallos), whom the natives call the twelve "Boiones de Bengala, los "quales estan oy todos sugétos al Imperio Mogalano, por guerras civiles "que tubieron entre si después de la ruina, y total destruccion del Emperador de Bengala."

It is impossible to accept as correct the above list given by Manrique. We doubt that Orissa, Jagarnâth, and Medinîpûr, ever had separate rulers; and the name Bengala seems to recall the fabulous city on which so much was written by the travellers of the sixteenth and seventeenth centuries. Catrabo is Katrabo, now a "tappa" on the Lakhya, opposite Khizrûpûr, and which for long was the property of the descendants of 'Isâ Khân. Solimanvâs is perhaps Salîmbâbâd in Bâqirganj, a parganah which was never included in the territory ruled over by the Chandradîp family.

In the description of the East Indies by Clemente Tosi,\* he mentions "Katabro, capo d'una provincia," and goes on to say "e ritornando in dietro "per la riva del fiume si vedono un dopo l'altro Siripur, Noricul, e Tamboli, "ne cui porti per esser frequentati habitano: et continuando il camino "contra la corrente del fiume vegonsi dalla stessa parte Solimanvâs e "Bacala, citta ambedue metropoli di due Provincie." This passage seems to confirm the supposition that Salîmbâbâd is Solimanvâs.

Finally, Purchas describing Sondîp† in 1602 gives us some insight into the civil war then waging between different nations at the mouth of the Megna. When Bengal was conquered by the Mughuls, they took possession of the island, but Cadaragi [Kedar Râi of Srîpûr] still claimed it as his rightful property. The Portuguese captured it; but this roused the anger of the king of Arrakan, who sent a fleet to drive the Portuguese out, "and Cadaray (Kedâr Râi), which they say was true Lord of it, sent one hundred Cossi (kosahs) from Srîpûr to help him. The combined fleets were defeated, and the Portuguese entered into a treaty with Kedâr Râi. Carnalius, the leader of the Portuguese, took his disabled vessels to Srîpûr to refit them. There he was attacked by one hundred kosahs under command of "Mandaray, a man famous in those parts." The Mughul fleet was defeated and its admiral Mandaray killed.

These authorities advance our knowledge considerably. The Bhûyas, according to them, had been dependants of the king of Gaur, but had acquired independence by force of arms. They refused to pay tribute, or to acknowledge allegiance to any one. From being prefects appointed by the king, they had become kings, with armies and fleets at their command,

\* Dell' India Orientale descrizione geografica et historica, del P. Abbate D. Clemente Tosi, Roma, 1669.

† Purchas, His Pilgrimage, p. 513.

ever ready to wage war against each other or to oppose the invasion of Portuguese pirates and Mag freebooters.

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*Note on Mahásthán near Bagurá (Bogra), Eastern Bengal.*—By C. J. O'DONNELL, C. S.

Mahásthán Garh is the name of a place famous in the earliest Hindu traditions of this part of India, and also of interest in later times as a Muhammadan shrine of great sanctity. It is situated seven miles north of the Civil Station of Bogra, in  $24^{\circ} 57'$  north latitude and  $89^{\circ} 25'$  east longitude, and consists of a great mound of earth intermixed with old bricks. This is the Hindu Mahásthán, which, literally translated, means the "great place." Branching out from it north and west are two great ramparts, which are continued round to form a quadrangular enclosure, the later Musalmán Fort or *Garh*. Dr. Buchanan, in his account of the Dínájpúr District, says, "the tradition belonging to this District, which is referred to the earliest period by the Hindus, is that it was under the government of Paras'uráma, a very powerful monarch who had subject to him twenty-two princes, and who lived at Mahásthán Garh in Rájsháhí. The Bráhmaṇs, whom I have consulted, consider this personage as the same with the sixth incarnation of the god Vishṇu, who appeared an immense number of years ago, and on this account I have placed this tradition first; but the common belief of the country is that Paras'uráma of Mahásthán was destroyed by a Muhammadan saint named Sháh Sultán Hazrat Auliyá. This does not appear remarkable to the Bráhmaṇs, as they consider that Paras'uráma is still on earth and that he now resides in the western parts of India." They make no remark on the contradiction necessary in referring at once to the earliest Hindu tradition and the Musalmán conquest of Eastern Bengal. The only other source from which I have been able to obtain any information about Mahásthán is a selection of popular legends called 'Laghu Bháráta,' put together by a Deputy Collector of this District in very high-flown Sanskrit, together with some theories of his own. The value of the work may be judged from one of the latter, in which he seeks to prove that, after the Páṇḍava war, Sisunág, of the family of the kings of Magadhá, was an independent sovereign of Mecca in Arabia. With regard to Mahásthán he seems more correct. He identifies it with Bárendra, the capital of the country of the Bárendra Hindus. In favour of this view the only arguments are strong, though simple. The whole country between the Ganges, the Mahánandá, Kámruṇ, and the Karatoyá, was undoubtedly the old Barendra Desha. To the present day, much of it is